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on that close study of the early fifteenth century which has fruited in the successive volumes of his *History of England under Henry the Fourth*; and the breadth of view which saw England's history in every larger interest she shared with Christendom; giving us luminous chapters on Timur the Tartar and on the wars in Pruce, led him, above all, to trace the fortunes of the Latin Church. Nowhere perhaps in English have we so vivid portrayal as in his pages of the confusion wrought by the Great Schism, of the futile efforts at union, of the Pisan Council, of the ferment at Prague. But just here, in 1413, on the very threshold of the great gathering at Constance, the death of Henry brought his pen to a pause. It was a happy inspiration, born of a like breadth of view, which moved those who choose for Oxford a Ford lecturer on English history to win from him this supplement. The six lectures deal respectively with "Sigismund," the council's author; with "Constance," its scene; with the make-up and the beginning of "The Council" itself; with the "Deposition" of Pope John; with "John Hus"—his "Trial" and his "Death." To these, as a "Preliminary," the lecturer now adds a chatty enumeration of his sources, and at their close, as "L'Envoi," a word to the critics who have accused him of over-minuteness and of a want of literary style.

If Mr. Wylie's pages have no style, so much the worse for style. They have what is better—charm. Unlike enough is his gossipy, galloping story, reeking with the very smell and savor of the time it tells of, to the stately chapters in which the lamented Bishop Creighton has given us our other notable English account of the great Council; and those who wish all their history after a single model will hardly approve Mr. Wylie's. But to those who love individuality for its own sake, and especially if they like their history in the concrete, what was ever more companionable? Minute Mr. Wylie is; but all his details are significant. It is his sources which speak; and to every phrase and epithet of these new pages, despite their lack of learned *Apparat*, there has gone the same wealth of research which burdened with foot-notes his old. And while his fondness for archaisms, which gave such umbrage to the critics of his *Henry IV.*, here betrays itself only occasionally in quaint word or turn of phrase, the racy, devil-may-care Saxon of even his loosest paragraphs makes the English heart within one bound with glee.

Yet the history of the Council is but half told. By July of 1415, where he breaks off, schism was scotched and heresy singed; but reform was yet to grapple with. May he give us soon the rest of the story—whether as lectures like these or as chapters of an *England under Henry V.*

GEORGE LINCOLN BURR.

The Reformation. By WILLISTON WALKER. [Ten Epochs of Church History.] (New York: Charles Scribner's Sons. 1900. Pp. x, 478.)

In attempting to give in four hundred pages a sketch of the Reformation movement from its beginnings in the fourteenth century to the close

of the Thirty Years' War, Professor Walker has not concealed from himself nor from his readers the difficulty of the task. He has wisely restricted himself to the continent of Europe, but, even with this limitation, he has been able only to indicate the salient points in the great transition. In his selection of names and incidents to be treated in some detail he has generally been happy, and the sense of proportion is nowhere offended. In his judgment of leading persons he has not sought to be original in any sense, but follows the best judgment of recent and careful scholarship. The entire absence of all reference to authority leaves one sometimes at a loss to trace his sources, but in the main it is evident that he has not written without a proper use of special studies on many controverted points.

While no one could be in doubt as to the author's Protestantism, his fairness in describing Roman Catholic institutions, as far as possible, from their positive side is most praiseworthy. There is a refreshing absence of all partisan abuse, which makes his careful analysis of the real dangers against which the Reformation contended so much the more convincing. The same moderation is evident in the description of sectarian divergences within Protestantism itself. The figure of Calvin finds naturally a central place, but full justice is done to all the widely divergent efforts to bring clearness and power into the vague and shifting forces of the anti-Catholic assault.

Novel to many readers of the conventional Protestant tradition, though not to any student of more recent literature, will be the accounts of pre-Reformation reform movements within the Catholic church itself. Most noteworthy, perhaps, in this direction is the chapter on the "Spanish Awakening." We have hardly become accustomed to the thought, that in Spain, the country of all others in which the principles of the Reformation found their most determined opposition, there was, long before Luther, a vigorous stirring of the religious consciousness against the evils which Luther and his followers tried to remove. Professor Walker brings out these reformatory efforts into the clearest light, but does not fail also to show that they were of necessity insufficient because they did not touch the great central fact of the responsibility of every human soul to its God, without the intervention of any other human authority whatever. So in regard to Italy; the encouraging signs of a spiritual awakening are given their due proportion, and then we are shown how these first efforts were crushed out by the necessities of maintaining the papal establishment, with all its vast consequences for the Italian communities. On the other hand it is made evident that theoretical declarations of freedom and responsibility, such as the doctrinaires of the early fourteenth century and of the conciliar period produced in abundance, were destined to remain futile until they were given concrete expression in the German revolt against priestly tyranny. And again the extravagant demonstrations of the Radical parties from Münzer to Servetus are set in their true light as inevitable outgrowths of the liberal spirit, which it was Luther's first care to hold within the leading-strings of his own conservative instinct.

With so much of clearness and justness in his view of the Reformation, one cannot help feeling a certain regret that the limitations of the series in which his volume appears did not allow Professor Walker to embody his results in a form that would have admitted some more distinctly literary treatment. One feels at every step the formula of a text-book demanding a little something about everything, rather than the spirit of an essay which should interest and hold the attention by its consistent working out of a main theme. The positive qualities of this volume make it rise easily above the general level of the series, but after all it is neither a good text-book nor an interesting book to read. It lacks, almost necessarily, the system of the former and the style appropriate to the latter. Let us wish to Dr. Walker in the inspiration of his new surroundings, the leisure to work out, free of all limitations, such an interpretation of the Reformation period as the literature of the past score of years makes possible and desirable.

Theodore Beza, the Counsellor of the French Reformation (1519-1605). By HENRY MARTYN BAIRD, Professor in New York University. [Heroes of the Reformation.] (G. P. Putnam's Sons: New York and London. 1899. Pps. xxi, 376.)

No one of the volumes of the series which has been planned under the editorship of Professor Jackson, finds so large an empty space waiting for it as this. Of the two best-known lives of Beza, the fragment of Baum was written in 1843 and the complete work of Heppe in 1861. English readers have had no other source of information concerning Beza except such slight sketches of ten or twenty pages as appear in Harbaugh's *Fathers of the Reformed Church* or Hook's *Ecclesiastical Biography*.

No one could be better qualified by knowledge of contemporary related literature than Professor Baird, to write a sketch of the man who succeeded Calvin as intellectual leader of the French Reformation, and was during the last thirty years of his life one of the most conspicuous ecclesiastical personages in Europe. Professor Baird has been faithful to his own ideal expressed in his recent review of Dr. Lindsay's *Martin Luther*, and has given us a volume which "intended for general readers, naturally avoids any display of authorities, although it is evidently built upon a firm foundation of solid scholarship hidden from view."

The title of this series, "Heroes of the Reformation" (a title which Dr. Emerton humorously represents the ghost of his hero, Erasmus, as refusing with dismay), suggests a somewhat eulogistic method of treatment. Dr. Baird, while adopting this tone, is not betrayed into any unconscious suppression or distortion of facts, and he is free by instinct from the partisan special pleading of writers like D'Aubigné and Janssen, which the prospectus of the series promised to avoid. There is a clear cool atmosphere of candor about Chapter IV., "Treatise on the Punishment of Heretics," very refreshing to those who have been wearied by the